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THE
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THE
CHRISTIAN OBSERVATORY.

VOL. III.

SEPTEMBER, 1849.

No. 9.

THE WAY OF SALVATION.

WE would first speak of man's way of salvation ; then of that divine method which alone can give true comfort and elevation to the soul.

It is man's way of salvation, to be his own savior. He will save himself by his works, by his penances, by outward observances, by rigid abstinence from particular sins, by the cultivation of good feelings, or at best by using Christ in his own strength as means to this end,—without giving himself freely and entirely into the hands of Christ, to be saved by him. This is man's way of salvation. He always prefers to save himself.

Conviction of sin, is more common than some suppose. Probably most persons are occasionally the subjects of it. By the light of nature, and the workings of conscience, especially by the preaching of a revealed law and the gospel of Christ, attended as it usually is by the power of the Holy Spirit, mankind are brought to feel themselves to be wicked. Even the most hard-hearted have seasons of relenting, while the more serious often think of God and are troubled. Few feel *safe* in impenitence, but intend, at least before they die, to take some measures to make their peace with Heaven. Nor is the number small who are actually striving to regain the lost favor of God ; striving in their own way, and not in God's way, and so failing ; “ For I say unto you,” said the Saviour, that “ many shall seek to enter in, and shall not be able.”

Among the means employed by the ancient heathen to obtain peace of conscience, one of the principal was self-torture. They

tormented their bodies ; they caused their children to pass through blazing fires, and even gave them up as sacrifices to their false deities. Another method, strange as it may seem, was the practice of most abominable debaucheries in honor of their idols. The modern heathens employ similar means. How many millions of children have the crocodiles devoured, and the cruel Ganges ! What self-inflicted sufferings are endured every year, all over the heathen world, by those whose distressed consciences seek relief. And this too while they wallow in the pollution of their own lusts, and freely serve devils.

Among the Jews, especially in the times of the Apostles, large multitudes were under conviction of sin. Conscience troubled them, and made them feel worthy of death. How did they seek relief ? By going about, says Paul, to establish their own righteousness ; by working out for themselves a meritoriousness which might claim heaven of right. They faithfully observed the ceremonies of their law. They offered sacrifices, attended the public festivals, kept many fasts, made long though heartless prayers, and were so scrupulous in paying the tenths to the church, as to tithe every little collection of herbs which had been gathered for family use. They were strict too in keeping the commandments, that is, externally, and as they interpreted them. In the same spirit, they hated the Samaritan and cursed the heathen, and verily thought that they ought to do many things against the name of Jesus of Nazareth.

Similar remarks might be made of those old Asiatic and European churches which have fallen into decay. They gradually lost the pure gospel, the doctrine of free grace as preached by Paul, and they made salvation depend on man's own doings. Hence auricular confessions, the dreadful system of penances, retirement from the world into cloisters, paying money as an atonement for sins past, or about to be committed.

In all this men are their own saviors. Without attending to God's way of salvation, they go about to establish their own righteousness. Continuing in sin, they do works as an offset ; and by voluntary sufferings seek to commend themselves to God.

With some in the Romish Church this disposition to self-righteousness exists in a purer and more refined form. While monasteries are often the abodes of corruption, many sincere men have retired to them, for the sole purpose of becoming holy, by the

services performed in them. With a sin-burdened heart, and a desire to commence a godly life, and have peace of mind, they have shut themselves up from society, submitted to hardship, and dedicated their time to prayers, in hopes thereby of finding relief and joy of soul. The greatest of the Reformers in the sixteenth century, is himself an illustration of these remarks. Already partially enlightened by the word of God, and troubled on account of his sins,—he was one day overtaken by a thunder-storm. A bolt fell from the cloud and sunk into the ground, striking down a beloved school-fellow by his side. Not a little terrified, thoughts of appearing before the great and dreadful God in unforgiven sin, took possession of him. After much reflection he makes up his mind to retire from the world. He leaves every thing, and enters the convent at Erfurth. Here he hopes to be with God, to become holy, to find peace. To this end he submits to the humiliations, the hardships, and most degrading drudgeries of the place. The master of arts comes down from his proud station in society, and performs the meanest offices. He is porter, sexton, and servant of the cloister, and when these drudgeries are over, he goes with his bag through the town, to beg bread for the convent. Time would fail us to tell of his fastings, macerations, and watchings. His strugglings against sinful thoughts and inclinations, his prayings, readings, and self-crucifixions, were incessant. They wore upon his health, and reduced him to a skeleton. But still he had no peace. He not only saw immorality in the holy brotherhood around him, but as to himself, with all his rigidity, what was his condition? “No righteousness within: no righteousness in outward action; every where omission of duty; sin, pollution.” His efforts and failures plunged him into despair. “I was, in the sight of God,” says he, “a great sinner, and could not appease him with my merits.” When any new temptations assailed him, he cried out, “I am a lost man! It is in vain,” said he, to his friend, “that I make promises to God; sin is always too strong for me.” This was the experience of Luther, while trying man’s way of salvation, while trying to be his own savior. We shall refer to him again, in speaking of the divine method.

The experience here detailed has its resemblance in many. The shadings are, it is true, different under different times and circumstances, but the substance is the same. There are those in this community who are really working hard to get to heaven.

And they are doing it in ways which, apart from the gospel plan of salvation, would seem to be commendable ; by cultivating their minds, purifying their tastes, cherishing good feelings, making promises to God, shewing kindnesses to their fellow-beings, and doing good works. While we respect and love them, we also pity them ; for they seem to us like the young man in the Gospel, who carefully kept the commandments from his youth up, and yet, so far as we can learn, having an unchanged heart, perished. And this we conceive to be the greatest evil of Unitarianism. Its way of salvation is man's way. Its righteousness is man's righteousness, and not what the Apostle calls the righteousness of God. We speak of the system, not of individuals. But among those who embrace the system, there are many serious minds and kind hearts ; many who are really striving to enter into life, but seem not to know the way. They think it is work, hard work, and know not the power of a simple faith. Some of them may have the germs of grace, too, though not often its comforts. And if they could only be brought to lay aside their prejudices, and pride of heart, there is no class of persons who would receive the plan of salvation with more delight.

We find a similar experience among inquirers whose doctrinal principles are right. They always try their own strength, and generally, if truly enlightened into a sense of sin, try it till they despair of themselves, before they lean on Christ. They *do* many things, they are *ready* to do many more. There are persons in our congregations, who would give large sums of money for a good hope ; some no doubt who would walk barefooted, like the heathen, over glowing coals to obtain the spiritual good they need. But salvation is not thus to be found. Some twenty years ago, a very near friend of ours, met a former school-mate, who was then an inquirer, at his work in the field. "I have been trying," said the young man, "to become a Christian. I have been reading the Bible, and praying, and trying to think good thoughts ; and do not see why I am not better." "But that is not the way," said the other, "that is a kind of Unitarian way." "It is," said the young man thoughtfully, "is it ?" And then, after a moment's pause, he added, from his own experience of ineffectual struggles : "Well, you make no progress !" Our friend then explained to him God's way, which at last he understood and embraced. The inquirer, after shining for some years

as a Christian, died rejoicing in Christ. His then youthful instructor afterwards died three thousand miles from home, and the scene of this conversation, alone and in a foreign land. But he died, as he averred, without one feeling of dissatisfaction with his lot, or one shadow of doubt or fear. Even in hours of loneliness and pain, he could say, that all was bright and cheerful with him, both as respected his present condition and his future prospects. The secret of his soul's comfort was not in himself, though a good, a godly man. It was wholly in Christ.

This brings us to speak of the divine method of salvation. It is Christ, exclusive of all other saviors. For there is no other name under heaven given among men, whereby we can be saved. As respects the ground of our salvation, he saves us without regard to our outward works, or inward corruptions, or hardness of heart, by simple *faith* in him. He is the beginning, middle, and end of our salvation.

Let no one be alarmed, as though we were teaching that a man might live in sin after conversion, and yet be saved by faith. Faith gives to sin a death-blow. "And how can ye," says the Apostle, "being dead to sin, live any longer therein." Believe in Christ, and this belief will be an inward principle of holiness, a living, a working, a fruit-bearing principle. But salvation is not of works, it is all, all of grace,—a gratuity, a free gift. This is what distinguishes the gospel from all other systems of religion. They are all systems of works. Heathenism is a system of works. Judaism, as practised by the mass of the Hebrew nation, is a system of works. Mahometanism is a system of works. Deism is a system of works. The systems of carnal philosophy are systems of works. Corrupt Christianity has also run into the work-system. But the gospel is a system of salvation by faith. The sinner burdened with his sins, and in despair of healing himself, looks unto Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The dying Israelite looked unto the brazen image, and was restored; for this was the divinely appointed way to save him from natural death:—the sinner looks unto Christ, and lives again; for this is the divinely appointed method of salvation from spiritual death. The sinner goes to Christ just as he is, with all his past sins uncanceled, with a hard, corrupt, and wicked, but now repenting heart, and takes Christ, long freely offered, to be his

Saviour. Christ accepts him, gives him a new spirit, and gradually works in him that which is well-pleasing in his sight. The way of salvation is very simple. Christ stands before an assembly of sinners. He promises to save all who will come to him for salvation. All who really desire to be holy, and who believe that he is the Saviour, come and say: "Lord receive me, and do with me what thou wilt!" This simple act of faith is the soul's birth. From that moment we, being justified by faith, have peace with God, and rejoice in his grace. We then have a solid ground of hope, for our hope is not in our own doings, or in what we are, but in Christ.

Holiness and peace can be obtained only by trusting in Christ. Our own righteousnesses, said the prophet, are as filthy rags; — so imperfect, so unsatisfactory, we can place no dependence upon them. The natural heart does not produce holy affections, or really good works. To expect holiness without faith, is to expect that good fruit can be made to grow upon the bitter and crabbed tree of human nature, by mere cultivation, without a vital union to Christ. We cannot attain to peace by looking only upon ourselves. When we have done ever so much, we never can feel that we have done enough to secure God's favor. He is a great God, an awfully just and holy God; and we say with Job, "He is not a man as I am, nor can I come into judgment with him. For if I wash myself with snow-water and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." But the divine way of salvation is altogether different. According to it, our salvation is conditioned entirely on our union to Christ. Whoever trusts Christ, will be saved for Christ's sake. Here we can be confident; here we can stand, and rejoice with the apostle in the hope of glory.

So it was with the Reformer. "I have vowed to the holy God," said his aged instructor, "more than a thousand times, that I would live a holy life, and never have I kept my vow! I make no more vows, for I know well I shall not keep them. If God will not be merciful to me for Christ's sake, I must perish." "Look," continued he, "to the wounds of Jesus. It is there you will see the mercy of God. Instead of torturing yourself for your faults, cast yourself into the arms of Jesus, and love him who first loved you." Luther did thus look, he trusted in Christ, he dared to depend on his mercy, he began to love him; and, through

him, to obtain peace and holiness. He was made a new man by simply coming to the conclusion to take Christ at his word, and trust him for salvation, without putting in any goodness of his own. From this time, he could say to sinners: "Despair of your own righteousness; and cry, 'Lord Jesus, thou art my righteousness, I am thy sin. Thou hast taken on thee what was mine, and hast given me what is thine.'" "I should like," says he to a friend, "to know how it is with your soul. Is it weary of its own righteousness? Does it trust in the righteousness of Christ?" So fearful was he of this miserable, soul-destroying self-righteousness, as even to warn others to beware of seeking after *such* purity as not to acknowledge themselves sinners. "For Christ," says he, "dwells only with sinners, real, actual, sinners." "He came from Heaven to dwell with sinners." "If our labors and afflictions could give peace of conscience," he continues, "why did Christ die upon the cross? You will find peace in him alone; despairing of yourself, and of your works, and beholding with what love he spreads his arms to you; taking all your sins on himself, and bestowing on you all his righteousness." This was the great doctrine of the Reformation, — The nothingness of man, the fulness of Christ; the utter insufficiency of ourselves, the all-sufficiency of the Saviour.

God brings salvation to us as utterly lost, utterly destitute of any power of saving ourselves, and utterly unable to do any thing meritorious except in Christ, and as he strengthens us. These sentiments are beautifully expressed in our sacred hymn.

"No works, no duties of your own,
Can for the smallest sin atone;
The robes which nature may provide,
Will not your least pollutions hide.

"The softest couch which nature knows
Can give the conscience no repose.
Look to my righteousness and live;
Comfort and peace are mine to give."

Grace, grace, unearned, unbought, undeserved by man, and freely bestowed by God, salvation by grace without works, justification by faith, this is the doctrine which shook all Europe, and was to thousands as the trump which wakes the dead. This doctrine is to the Jews a stumbling-block, and to the Greeks foolishness, but to them who are called, it is the power and the wisdom of God.

We wish we could express the joy and courage with which this idea of salvation wholly by Christ inspires us. Embracing it as a revealed doctrine, the natural spirit of fear, bondage, and aversion to a holy God, is changed into a spirit of hope, freedom, and love. We breathe freely. We feel safe and happy in Christ. The thunder-cloud has passed over; and when we look up, all the stars appear. We work now, not with the executioner's halter about our neck, — for there is now no condemnation to them who are in Christ Jesus, — but in a confident liberty. We are willing to work as hard as the hardest, not, as slaves, through fear of the lash; not as servants, hired for reward; but as grateful friends, actuated by love. If we may be saved by Christ, we are willing, nay, desirous to throw in all the work we can do, and think ourselves well repaid if the Master will receive it as a token of gratitude at our hands. We are encouraged also to strive after holiness, both because it seems in itself desirable, and because it is pleasing to Christ. He that hath this hope, purifieth himself even as He is pure.

If the eyes of any burdened with a sense of sin should fall on these pages, we say to them, If you would have peace of mind, if you would have spiritual courage; if you would attain to holiness, no longer “go about to establish your own righteousness,” but submit yourselves to “the righteousness of God.” This righteousness is Christ. Believe in him. Receive him as your complete and only Saviour. Trust him heartily and without any misgiving. The moment you rely upon any thing of your own as necessary to help out the Saviour's work, you expose yourself to uncertainty and discouragement if not to despair. Accept salvation as wholly a gratuity from beginning to end. Turn from man's way of salvation, so natural to the unenlightened mind, and take the divine method, and your peace will be as a river, and your righteousness as the waves of the sea. You cannot be freed from bondage by any mere workings and strivings of your own. Like some captive bird fluttering and beating against the wires of its cage till its little breast is covered with gore, you, bound fast in the prison-house of sin, cannot escape; and your very strugglings seem but to wound and weaken you. But trust in Christ, and this simple faith will remove the iron bars, and your liberated spirit will mount the free air, and sing for joy.

A SOUND MIND.

OPPOSED to rashness or blind passion, to obstinacy and imbecility, a sound mind takes a wary and circumspect survey of its condition and surrounding influences before making its decisions, and then moves steadily forward to the accomplishment of its purposes.

More particularly, it is, first of all, an *intelligent* mind. Ignorance of what ought to be known, it regards as a misfortune and a sin. Its high aim is to increase in the knowledge of whatsoever it is important to know. True, indeed, one may have much more learning than another, and yet have a mind far less sound. There are those who have received what is termed a liberal education, who are nevertheless exceedingly deficient in common sense, and exhibit less good judgment and practical sagacity than others whose educational advantages have been limited to the district school. Now this is no argument against learning. It only shews that some minds are so constituted or trained, that learning does not make them wise. Other things being equal, he is most to be relied on for counsel, who has learned the most. An intelligent view of what belongs to our circumstances and duties is indispensable alike to wise decision and prudent action.

Again; a sound mind is one *whose powers are well-balanced*. It is neither all intellect, nor all heart, nor all will. The appetites are not allowed to usurp dominion over the reason, nor the passions to blind the eye or silence the remonstrances of conscience. The inferior powers are made to perform their offices as intended by the Creator. Exercised and gratified to the extent, and in the manner, which reason and conscience approve, they are not allowed to intrude into their higher spheres, and thus derange the whole intellectual economy. The powers of perception, memory, imagination, and judgment, all have their appropriate work, and perform it in harmony. They attempt neither to jostle each other from their places, nor to interfere with the regular operation of other powers. The conscience sits as umpire to decide on the moral quality of actions, and approve or disapprove as the case may require; and neither fear nor favor, neither partiality nor prejudice, is allowed to blind her eye or bias her decisions. The affections are called into exercise

by their appropriate objects ; and the will determines, and puts in operation all the forces within and without, in obedience to right and duty. This nice adjustment of the mental powers to each other, this entire harmony of their interdependence, is characteristic of the sound mind. 'Nor is this all.

The sound mind looks at things without in their *several relations and just proportions*. There are some eyes, it is said, that cannot distinguish red from blue. There are some ears which recognize no difference between a sharp and a flat, a harsh and a soft tone. So there are minds which seem to have no power of nice discrimination, no appreciation of social and moral harmony in them. They look at objects in the mass, having no faculty, or at least no disposition, to distinguish things. Give them a proposition in morals or religion, and they will make sad havoc with it, for want of power or will properly to limit and wisely to apply it. They appear to forget that in morals, as in natural science, one law is limited by another, and one truth must be made to harmonize with other truths. The man of sound mind is careful always to remember this. He regards circumstances, time, place, occasion. He contemplates the points of moral and religious truth not only as they are in themselves, absolutely, but also in their relations to each other. The light radiating from each, is modified by reflections from other points. The rays sometimes cross each other at different angles ; and a wise man appreciates the general result, as well as each particular ray. He takes large and generous views of conduct, principles, and events. You cannot persuade him that he understands a subject, until he has examined it on every side, and noted its more important bearings upon associated subjects. Some men catch a glimpse of a truth on one side ; and because that side appears clear and well defined, they fancy that they are possessed of the whole. This imaginary knowledge, equivalent in the circumstances to real ignorance, often makes strange work with morals, and leads to conduct directly at variance with common sense and Scripture. Not so the man of sober mind. In all matters of importance he deliberates carefully, and examines critically ; and reaches conclusions, it may be, long after another, but as much more safe as he was longer in arriving at them.

Once more ; a sound mind is one that *responds promptly to the call of duty*. Whenever a man sees clearly what duty demands,

and yet hesitates, through fear or selfish interests, to obey that demand, it is quite certain that he has not all the attributes of a sound mind. He may have a strong mind, keen discernment, uncommon learning, and superior reasoning powers; but one of the most important elements of a sound mind is wanting. To use an expressive phrase, borrowed from physical science, "a screw is loose." He is not to be relied upon by others; he ought not to rely upon himself. He is liable to be tossed to and fro, and carried about by every wind of doctrine, and subjects himself to all the uncertainties and dangers of life's deceitful sea. It is certainly the most consummate discretion, to obey with alacrity the call of duty whenever it is uttered, and wherever it leads the way. With such a mind, a man will be quick to ascertain, and prompt to yield to, the moral obligations arising from his position and relations. "Lord, what wilt thou have me to do,"—is his earnest prayer; "I delight to do thy will, O my God,"—is the habitual utterance of his heart.

Such, in brief, is a sound mind. We proceed now to institute an inquiry respecting its value. Is it a possession of any considerable importance? What effect will it have upon our decisions and deportment? Will it increase our influence in society, and also improve the quality of that influence? Is there a value to be attached to it so great as to warrant the most earnest endeavors after its attainment, and stamp with preëminent folly the carelessness which neglects it?

It will, doubtless, be admitted, that such an acquisition is valuable. It does not cost much to make this admission. It is something, though not much, to wish that a high moral and intellectual attainment were our own; but it is altogether a different thing to change that wish into a solemn resolve that, with the blessing of heaven, it shall be ours; and then by patient continuance in well-doing, convert the resolution into a practical reality, and insure large measures of spiritual sobriety and divine wisdom.

A sound mind is the antagonist of fear and trepidation. Begetting a calm and equable temperature of soul, it is opposed to all passionate and inconsiderate action. Securing the respect and confidence of others, it contributes directly and efficiently to a healthful influence in society. Harmonizing the elements of character with each other, and with outward relations, it tends to produce a likeness to Christ. Prompting to a faithful perform-

ance of all duty, it prepares for the most glorious rewards of heaven. "God hath not given unto us the spirit of fear, but of a sound mind." The latter is the opposite of the former. The prevalence of the one, is the destruction of the other. The spirit of a sound mind is a spirit of trust, of unshaken confidence in the power, presence, and goodness of God. By turning the eye of the soul upon the overruling providence of Jehovah, and lifting the heart in faith to Him "who doeth all things well," it casteth out all unmanly and slavish fear. Void of this trust, man may well tremble and be dismayed. He "finds himself dependent for happiness upon circumstances entirely beyond his control, and his best calculated hopes exposed to wreck from a thousand contingencies, which he can neither foresee nor prevent. If he have not a friend in the Supreme Disposer of all events, and an assured prospect of a better immortality, fear will be constantly present with him. His gods are upon earth. Children and friends, riches and worldly distinction, are sources to which he looks for happiness. Take these away, and what has he left?" He will, therefore, be anxious and troubled. Fear lest these, his gods should be removed, lest himself should be dashed down by death, and forced away from them all, into that world of retribution whither he has nothing to carry but the guilt of his sins, will be fatal to all stability and peace of mind, and productive of sore dismay.

The spirit of a sound mind prevents all this. It seeks for and finds a higher good than this world can afford; takes into view man's whole career, and "calmly reposes on God for light in the dark hour, and rest in the storm." He who fears God in the cordial belief of his gospel, has nothing else to fear. He resolutely closes his heart to all unmanly misgivings. "The Lord is his light and his salvation; whom shall he fear? The Lord is the strength of his life; of whom shall he be afraid?" "What energy of purpose, what indomitable will, what calm confidence in the result, must he have, who is thus girded about by omnipotence, guided by omniscience; and bound, as it were, by his faith and love, to the will of Jehovah himself." Who, then, can fully express the value of that state of mind which we are now considering? In such a world as ours, with so much to perplex and annoy, with so many enemies to our peace, with so many liabilities to err and to fall, with such constant inroads of fear on

the right and on the left, and withal, so weak and frail as we are in ourselves,—how invaluable is that frame of mind which lifts our heads above the billows, and enables us, with undoubting confidence in God, to survey the present and anticipate the future.

Fear thus prevented, a calm and equable temperature of the soul is begotten. You would judge, from the mode of action adopted by some, that the world was made in a day, and that all we do here should be done in a hurry. Admit that we ought always to abound in the work of the Lord, and you do not quite satisfy them. It is not quite enough for them apparently, that you believe in doing with all your might what your hands find to do. You must do it even faster than that. They repudiate the maxim of making haste slowly. They would, in every good work, make haste hastily. In a sense which practically denies the teachings of history, and contradicts the principles on which the world is governed, they are immediatists. In their estimate of the best mode of working reforms, circumstances, existing states of mind, inveterate habits, causes that render it impossible in the nature of things to make radical changes in a moment, are overlooked. Fastening their eye with intense desire upon an end, they are not careful to appreciate the difficulties to be overcome, nor the resources to be called into requisition, before that end can be accomplished. When they speak of existing evils, it is with an impatient feeling that they must all be done away in a moment. Their arguments and persuasions are based more on what could be done were man what he should be, than on what can be done now, taking man as he is. Hence they are as ineffective, as they are bustling.

Now this perturbation of spirit, and rashness of action are carefully avoided by a person of sound mind. Taking just views of men and things, he will not give heed to rash counsels, nor hastily adopt opinions that have the semblance of good. He looks at means as well as ends. He will not, by unwise haste to secure a present inferior good, sacrifice an end, which, though distant, is incomparably more valuable. How much soever he may deplore existing evils, and how ardently soever he may desire their removal, he will not, by bursts of passion or impulses of fury, really add to their power, and prolong their dominion.

The spirit of a sound mind exerts a healthful and powerful influence in society. Its possessor may not make so much dis-

play as some others. He may be retiring and unostentatious. He may not talk so loudly about reforms in social customs and in morals, as some of his neighbors. But his influence for good will be felt far more deeply and extensively. In times of difficulty, many eyes will be turned towards him for relief. In seasons of perplexity and fear, his counsels for guidance will be eagerly sought, and promptly followed. Neglected as he may be when all is joyous and prosperous, he will be sought for and honored when any pressing or unforeseen emergency arises. Your man of real courage always shews himself when danger is imminent, and the coward heart is paralyzed with dismay. So in the great crises of social, civil, and religious life, the man of practical sagacity and true wisdom rises to view, and shews his inherent energy, and conservative power.

Nor is it alone in the great and startling events of life, that he performs his mission of mercy. As a neighbor, friend, and citizen, he will shew that he understands his relative duties, and do good unto all as he has opportunity. At an equal remove from lethargy on the one hand, and rash zeal on the other, he will move along with the energy of a calm and benevolent purpose. If he have less of the dash and noise of the land-flood, he has more of the steady and beneficent flow of the perennial stream. His is the influence which belongs to weight of character, in distinction from that which arises from sudden impulse or spasmodic effort.

Every careful observer has had occasion to mark this distinction. There are some persons who do well enough to amuse a leisure hour, but you would neither select them for intimate friends nor rely upon them in any serious emergency. They have but little stability of purpose, or strength of principle, or weight of character. There are others who say less; but they think more. By patient examination of principles, and practical skill in the application of those principles to existing events, they have established a reputation for good sense and sound judgment. They thus stand on vantage ground, high and lifted up, far above the region where petty minds are tossed hither and thither by petty difficulties. Now it is this established reputation for wisdom, this weight of character, that gives a man his most extensive and durable influence in society. He is thus enabled to speak when others keep silence; and to act wisely and beneficently, when others halt in indecision, or are inactive from despair. Thus

most faithfully he serves God and his generation, and makes himself most sincerely regretted when he dies. Thus he aids in filling those moral channels, which, becoming broader and deeper as the years roll on, shall eventually carry the tide of salvation around the globe.

Surely this is to be like Christ, and one in spirit with all who have done most for the progress of our race in knowledge and holiness. It is also to prepare the soul for the glorious rewards of heaven. On these two points we might dwell for hours with interest and profit, but our limited space will permit no more than this bare statement of them. Let the reader give them that serious thought which their importance demands; and, under the influence of all the motives above suggested, come to the question, How can the sound mind be obtained?

Originally, all minds are the creation of God. For every power we have, we are indebted to him, as also for the means of improving every power. Doubtless each one is differently endowed as he comes from the forming hand of God, and no cultivation can make two in all respects alike. But all who have the elementary powers of a human being, and certainly all who are living under the light of the gospel, may make attainments in practical wisdom. They may do this by earnest prayer to the mind's Author. The greatest minds that ever existed, have been the most humble and prayerful. They have brought their talents and learning, and laid them upon the altar of God, as a living sacrifice. They have practically exemplified the sentiment, that "prayer is the only true life." This spirit of prayer has been at once an evidence of a sound mind, and also an efficient means of its continuance and increase. There is something essentially unsound in a prayerless spirit. An intelligent, well-balanced, conscientious, and truly wise mind, without reverence and devotion to God, is a contradiction in terms.

Prayer alone, however, will not meet all the exigencies of the case. God has not arranged his system of creation in such a manner as to supersede the necessity of earnest endeavor on our part. We know not what he might have done, having power to accomplish every thing within the limits of possibility; but his revealed plan is, that man shall make well-directed efforts in order to obtain any valuable blessings. Wisdom was not born with us, nor does it come to us unsought. It lies clearly within our reach;

but close observation, careful analysis, and patient study, are indispensable to its actual possession. The grand reason why one man is wise and another unwise is not, that they were born with essentially different faculties. Nor is it because one was placed in circumstances which made it impossible for him to improve his mind, while the other was so situated that wisdom came unsought. It is because one has labored assiduously to add to his knowledge, and improve his talents; while the other, sluggish, or sensual, or vain, has neglected to rectify his mistakes, supply his deficiencies, and enlarge the sphere of his observation. Let a man make the word of God his study, let him take its great principles as the guide of his life, carefully noting the events of divine Providence, and praying for divine illumination, and he will be continually correcting whatever is wayward and rash in his tendencies, and increasing that wise foresight, and conscientious regard for the just and true, which are the prime elements of a sound mind. Whatever apparent exceptions there may be to this statement, such, past all question, is the rule. If we seek, we shall find. He that "cries after knowledge and lifts up his voice for understanding; who seeks her as silver, and searches for her as for hid treasures, shall understand the fear of the Lord, and find the knowledge of God."

WESTERN REMINISCENCES.

THE following letter, addressed to one of the editors of this periodical, contains some interesting fragments of history in East Tennessee, and is adapted to encourage ministers and private Christians in the humblest efforts they may make for the enlargement of Christ's kingdom. It illustrates the promise, "My word shall not return unto me void." The author has just published an interesting volume, entitled the Pilgrimage of Adam and David, a notice of which will be found in our concluding pages. He is also preparing, as we understand, sketches of the West. From his long residence in different portions of that great country, his happy talent at description, and the valuable incidents he has treasured up, we shall look forward to the appearance of the

sketches with great interest. In the mean while, our readers will be gratified with the account which this letter contains of the influence of Dr. Emmons's writings in Tennessee, and the abundant good which seems to have resulted from the labors and prayers of a few godly women in Connecticut.

BOSTON, JULY 23, 1849.

BROTHER STEARNS :

Since my visit to New England, I have been led to review pages in the precious book of providence, recording facts which have deeply impressed my own mind ; and, peradventure, the communication of them to the public may favorably affect the minds of others.

It is now more than thirty years, since Dr. Anderson of Maryville, Tennessee, put into my hands a volume containing the Sermons of Nathanael Emmons, D.D., of Franklin, Mass. The book was open as he gave it to me, and his finger pointed to the sermon on the language of Joseph to his brethren : — “ Now therefore be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life.” I had never before heard the author's name, and knew nothing of his character or history. But I commenced reading, and at once was charmed with the clearness, accuracy, and precision of his style ; and delighted with his full, rich, transparent tide of thought. I soon made arrangements to procure for myself, and to circulate among my people, the works of this able and instructive theologian. I sent to W. W. Woodward of Philadelphia, and obtained through him the volumes containing the sermons of Emmons, some of which, I remember, had been published by Samuel T. Armstrong of Boston. Other ministers in East Tennessee did in like manner. Thus the writings of Dr. Emmons were extensively circulated, and attentively read by ministers and church-members through a large district of country. Very many of the *early* settlers in the West, were religious men, I allude to those who settled in Tennessee and Kentucky sixty and seventy years ago. They had the Holy Scriptures among them, also the Larger and Shorter Catechisms of the Westminster Assembly, and the Sermons of Davies, Doddridge, Whitfield, Bellamy, Edwards, and others. Yet both ministers and people united in esteeming the sermons of Emmons as a most valuable addition to their theological literature.

Lest I should be misapprehended, however, allow me to remark, that neither our ministers nor our people thought of ascribing to Dr. Emmons the accuracy of inspiration. They well knew, that absolute perfection is the attribute of but one book — the Book of God. Nor did they at all sympathize with those who shut their eyes against the lovely light of day, because they suspect, forsooth, that there may be here and there a dim or a dark spot on the surface of the sun. Many of these precious people, and many of these precious ministers, are now gone “to the city of the living God.” And I but “speak what I know, and testify what I have seen,” when bearing witness that the divine truth embodied in the sermons of Dr. Emmons cheered and strengthened many of their hearts while they were journeying through this dark world. I wish here to give, more particularly, one specification.

The doctrine of the certain and final perseverance of the saints, was esteemed among this people, a very delightful Bible doctrine. They thought it was clearly taught in the Word of God. And they wished to derive from it that encouragement, and that consolation which it is calculated to impart. But this doctrine was violently assailed by persons who denounced it as both false and dangerous. And the great argument on which its opponents relied, was this: The certain perseverance of the saints in holiness, unto eternal life, is inconsistent with the exhortations, warnings, and cautions addressed to Christians in the Scriptures. Said the objector: “If there is a *certain*ty that the saint will persevere in holiness, then such warnings and exhortations are idle and useless.” Now it was at a period, when there was much discussion and much feeling on this subject, that the sermon of Emmons came to hand, on the text,—“Paul said to the centurion, and to the soldiers, except these abide in the ship, ye cannot be saved.” He shewed with the conclusiveness of demonstration, that in this case, there was a *previous* certainty that Paul and his shipmates would come safe to land. For when their prospect was darkest, Paul stood forth in the midst of them, and said: “Now I exhort you to be of good cheer; for there shall be no loss of any man’s life among you, but of the ship; for there stood by me this night, the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall

be even as it was told me." But, soon afterwards, when the sailors were about to flee out of the ship, "Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved." Then the soldiers cut off the ropes of the boat, in which the sailors designed to escape, and let her fall; the sailors, remaining in the ship, employed their skill in managing the vessel, "And so it came to pass, that they escaped all safe to land." The warning of Paul was necessary and important, the exertion of the sailors was essential to their safety, and yet all this was in perfect agreement with "the determinate counsel and foreknowledge of God," that there should be "no loss of any man's life." The exhortation of Paul answered a most valuable purpose, and was a necessary link in the great plan of God. So in the delightful Scripture doctrine of the perseverance of the saints. The word of God is: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." And O how firm is the word of God! "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Now the warnings given to Christians, are just as consistent with the certainty of *their* salvation, and just as important and necessary links in the great chain of God's counsels, as was the warning of Paul to the centurion and the soldiers. Or, to take another illustration; the warnings given to Christians, are just as important as the warning given to Joseph by the angel of God: "Arise, and take the young child and his mother, and flee into Egypt; for Herod will seek the young child to destroy him;" while it was *certain* that the time of Messiah's death was more than thirty years distant, and that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning him." Who will say that this warning of the angel was *useless?* or *unimportant?* or *inconsistent* with the other declarations of God?

To those who delight to "dig deep" into the great doctrines of revelation, and lay the foundation of their hope "on a rock," a clear, satisfactory view of the connection and consistency of high momentous truths in the scheme of redemption is like "rivers of water in a dry place, and as the shadow of a great rock in a weary land." Now, in imparting aid to Christians in this respect, no sermons written since the days of inspiration, have been so extensively useful, for the last thirty years, in the wide

region of which I have spoken, as the sermons of Dr. Emmons. On reaching Boston two months ago, I was informed that the widow of Dr. Emmons was yet living in the country, some ten miles distant from the city. I soon had an opportunity, through the polite attentions of her son, of making her a visit. Though at the advanced age of eighty-six, she was cheerful, communicative, and seemed to be in the full enjoyment of her mental faculties. She spoke with much interest of her departed husband, and said that she was happy to see any one who had a regard for his memory. I told her that I had long cherished an exalted esteem for the great and good man who was once her husband, and asked her if Dr. Emmons ever knew, during his life, that his sermons were widely circulated in the State of Tennessee? And that they were considered as the instruments of very great blessings to the church of God in that country? She replied that she was quite confident that he never knew it. On hearing this statement from that venerable woman, I was deeply affected in view of the mysterious and wonderful ways of God. Ah, we but "know in part," in the present life. What rich and rapturous disclosures await the faithful servant of God when he enters eternity!

These sermons helped to quicken the Christian mind of East Tennessee, and prepare the good people of that region for the great mercies the Lord had in store for them. These will appear in connection with another train of facts, which I have been led to review, since my visit to the East.

There existed some twenty-five years ago, in the State of Connecticut, an association of pious females, called "The Tolland County Revival Society." That society, about the year 1825, sent an excellent man, who was also a worthy minister, to labor among the churches in East Tennessee. This minister was Nicholas Patterson. He had been, I think, for a considerable time associated with Rev. Asahel Nettleton. Why those pious sisters sent this brother to Tennessee, rather than to another field, I never knew. But he was an able minister of the New Testament, and he was most cordially received by the churches in that part of our Lord's vineyard. About nine years before his arrival, I had commenced preaching at Rogersville, Tennessee, where in a village numbering a population of four hundred, there was not one professor of religion,—not a Baptist, not a Methodist, not a Presbyterian; for this county had been much neglected, and

was a wild waste, while other counties contained churches of thirty years standing. But at the time of Mr. Patterson's arrival, two churches had been formed in that county. One at the village, or county seat, the other thirteen miles distant; and the two churches embraced above three hundred members. This may be taken as a tolerably fair specimen of the state of the church, in that section of our country. In some counties the number of church-members was greater, in some, not so great; but perhaps the above is near the average. Many of our preachers had the charge of two churches, some of three, and some even of four. Among these ministers, there were many strong men; men who were "mighty in the Scriptures;" men, the joy and rejoicing of whose heart it was, to unfold to listening multitudes, the sublime truths of "the everlasting gospel." Often, while listening to the rich discourses which they gave, concerning Christ and the great salvation, have I found myself instructed, encouraged, and my heart "lifted up in the ways of the Lord;" often have I felt the obligation to praise God for the institution of a standing ministry, and the divine ordinance, that the gospel shall be *preached* to all nations, and preached to the end of the world. When the English bishop asked the Welch minister "What kind of preaching do you have in Wales?" "We have very good preaching," was the modest reply. "What!" said the bishop, "I know you are famous for jumping in Wales, but I did not know that it was owing to the kind of preaching you have." "Ah, you would jump too," said the Welshman, "if you could only hear such preaching."

Repeatedly, has this anecdote occurred to my mind, when I have listened to the preaching of such pulpit orators, as Isaac Anderson, John McCampbell, Frederic A. Ross, David Nelson, author of the "Cause and Cure of Infidelity," and other men of the same class. Now, such was the description of preachers among whom this brother Patterson found himself, when he arrived in Tennessee. And though they were "workmen that needed not to be ashamed," yet, Mr. Patterson, having labored with Nettleton, and other successful ministers at the East, had much knowledge and experience, that was of great value to the ministers in Tennessee. "Give instruction to a wise man, and he will be yet wiser." It is a proof of true wisdom to be willing to learn.

Mr. Patterson proposed what was called the "twilight concert of prayer for the revival of religion." Most of the churches throughout all that country, entered into an agreement to observe this twilight concert of prayer. Where the family could come together at that hour, they would then have their evening worship, and in that exercise, pray particularly for the revival of the cause of God, and the conversion of sinners. When it was not convenient to call the family together, each one, in his closet, or on his journey, or wherever he might be, alone would lift up his earnest prayers to God, for the salvation of souls. Thus, over a wide land, from evening to evening, a vast volume of prayer for showers of divine mercy, went up to the throne of God.

The preaching of Mr. Patterson, was plain, solemn, powerful, and aimed to convert men to God. He preached with *expectation*,—as one who expected that God would hear prayer, expected that God would accompany his preaching with the energies of the divine Spirit, expected that sinners would take the warning, and flee from the wrath to come. And this holy, heaven-born expectation, which so remarkably characterized the labors of that beloved brother, was diffused abroad. Other ministers now preached with expectation, leaning on the covenant promises of God. The church also, in the name of her great Redeemer, drew near, and took hold of the promise and the oath of God, "that by two immutable things in which it is impossible for God to lie, she might have strong consolation." The consequence was, that the windows of heaven were opened, showers of salvation came down, and the wilderness, and the solitary place were made to bloom and rejoice, as the garden of the Lord. Every church that entered into this concert of prayer shared in the divine blessing; and every church visited by Mr. Patterson was greatly strengthened by the encouragement of its minister, and the increase of its members. The two churches of which I was then the pastor, were nearly doubled in their numbers, and altogether doubled in their strength, during the two years that he remained among us. But the entire result can be never be known, until "the Lord himself shall count, when he writeth up the people, that this and that man was born there."

This revival continued for a long season, with power and great glory, in the State of Tennessee, and some of the results, after a lapse of more than twenty years, we are now able to specify.

Very many souls were savingly converted to God. Among these, quite a large number were middle-aged men, business men, professional men, and men whose weight in society was great, and whose lives ever afterwards were to the praise of the glory of God's grace. Many infidels were brought to renounce their infidelity, and turn to the Lord. Dr. Nelson, in his work on Infidelity, has given the public an account of the kind of skepticism which had polluted portions of the West, at an early day. Many of these victims were rescued from the destroyer. Dr. Nelson himself, was converted before the revival that accompanied and followed the labors of Mr. Patterson; but many of his former associates were now brought to the Redeemer's feet, and he was made to realize that it was now his duty to "preach that Gospel which once he destroyed." Without the influence that was brought to bear on him during this revival, it is more than doubtful whether Dr. Nelson would ever have been a preacher; and whether his admirable work on infidelity would ever have blessed the world.

Near the close of the year 1827, Dr. Nelson was called to take the pastoral care of the church at Danville, Kentucky. One of our young ministers, from East Tennessee, accompanied, or soon followed him. This was William G. Gallaher, now pastor of a church near Jacksonville, Illinois. This young man, then in feeble health, travelled over a considerable portion of the State of Kentucky, preached as he was able, and made known to the churches there, how the Lord had heard prayer, and blessed the labors of his servants in Tennessee. "Then were the disciples glad." Many of the churches in Kentucky united in the twilight concert; they also wrote letters to Tennessee, desiring Rev. Frederic A. Ross, and another brother to visit them early the next Spring, and assist them in the cause of God. On Friday before the first Sabbath in May, 1828, Mr. Ross and his friend met some of those Kentucky brethren at Richmond, in Madison county. It was a precious season,—a day of the right hand of the Most High. "And the lofty looks of men were humbled, and the haughtiness of men was bowed down, and the Lord alone was exalted in that day." Their meeting continued four days. Then, accompanied by a number of the brethren, they proceeded to Lancaster, and preached there. Then to Danville, to Nicholasville, Lexington, Paris, Cynthiana, Mt. Pleasant, Springfield,

Flemingsburg, Maysville, Louisville, Frankfort, and other important points. They preached from four to six days, at each of these places. Many persons came from a distance to attend the meetings, and many were turned to the Lord. It is now twenty-one years, since that series of efforts, and I have, during this long period, while travelling up and down in the great West, had reason to rejoice at the frequency with which I have met with those who then were born of God. Scarcely have I visited a town, or an extensive neighborhood in any of the Western States, within the last twenty years, but I have found "burning and shining lights" in the Christian church, who dated their conversion, from that blessed outpouring of the Spirit of God, in 1828. Let me give one example out of many.

A few years ago, I had been to visit my aged parents in Illinois. It was during the severity of winter. The Mississippi was frozen over. I had crossed it on the ice; and when about fifteen miles from the river, night was approaching, and I stopped near a house which I had never seen before. While I was fastening my horse, the landlord came out, and exclaimed:—"Ah! I know you! come in, come in." I could not identify him as an acquaintance, but he inquired: "Do not you remember the meeting at Mt. Pleasant, in Kentucky, in the year 1828?"

"Yes, I remember it well."

"Well, sir, I was ploughing in a field at a distance from the church. I had no thought of going to the meeting; but while I was ploughing, I heard the congregation at the church singing these lines:

' In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you.'

I immediately took my horse from the plough, went to the house, changed my clothes, and came right to the church; and at that time gave my heart to God. My aged father also joined with me, on that occasion, in a public profession of Christ as our Saviour; and we are now both hoping for eternal life." Such was the statement of this plain, pious man, and such is a sample of the fruits of the revival of 1828, with which I have been meeting for the last twenty years.

While Mr. Ross and his friend were laboring in Kentucky, Dr. Joshua L. Wilson wrote a letter inviting and urging them to come to Cincinnati. They accepted his urgent invitation. At Cincinnati, the work of God's Spirit was marvellously extensive and glorious. In the space of six weeks, about six hundred persons professed conversion to God, in the congregations connected with the Presbyterian church; and other denominations also, were greatly blessed. It was, perhaps, the most powerful revival that I have ever witnessed. Soon after this, that beautiful building occupied by the second Presbyterian Church was erected, the third presbyterian church was formed, and then the fourth, the fifth, and the sixth. One of those brethren from Tennessee, became pastor of the third church, and soon after he became a trustee of the Lane Seminary. He introduced in the Board of trustees, the resolution, to call Dr. Beecher to the presidency of the Lane Seminary; and he, as the officiating member of that Board, inducted Dr. Beecher into the office which he now holds in that institution. A tide of holy influence has gone forth from that seminary, and already extended afar. A tide also of good, from the lives of those who were converted in those mighty revivals, has already blessed the souls of many. How wide those streams may spread, how far their waves may roll, before the trump of God shall stop the march of time, neither man nor angel can tell. But, already, we can see enough to awake the exclamation, "Blessed are they who are permitted to be workers together with God! Truly our fellowship is with the Father and with his Son, Jesus Christ."

Now observe, all these immense results can be traced to the mission of Nicholas Patterson from Connecticut to Tennessee, as unquestionably as you can trace the channel of the Ohio river from Pittsburg to Cincinnati. Had not those pious sisters sent that man of God to the West, that concert of prayer would not have been entered into by the churches. Without prayer, that revival would not have come; without that revival, Dr. Nelson would not have been *constrained* (for it was a tremendous struggle,) to abandon the profitable practice of medicine, and enter the ministry, in a country where privation and penury stared him in the face. Had he not entered the ministry, it is next to certain, his book on infidelity would never have been written. Had he

not entered the ministry, he would not have been called to Kentucky, to the Danville church. Then, there is no likelihood that the young brother would have gone and travelled through that State, introducing the concert of prayer, and making known the wonders of God's grace in the neighboring State. In that event, Mr. Ross, and his friend, would not have been invited to visit the churches in Kentucky. Had they not gone to Kentucky, they would not have been invited to Cincinnati. The great revival in Cincinnati, so far as their agency was the instrument, would not have taken place. The beautiful building for the second Presbyterian Church would not have been erected at the time it was. Dr. Beecher would not have been called to that church, in connection with the Lane Seminary, nor would the Lane Seminary have been established, certainly at that time. A host of young ministers now in the field, and that multitude of converted souls, "that long cloud of witnesses" would not have been raised up to bless the church of God, in those wide-spread regions of the West.

How little did these sisters know what they were doing, when they sent their missionary to the West. Rev. Mr. Calhoun, of Coventry, in a letter to a clergyman in Boston, speaking of the Tolland County Revival Society, says: — "The society embraced many of the most intelligent and devoted females in the county; and the annual meetings of that society, were of peculiar interest. It is affecting to me, to call them to remembrance." Should any of them be yet living, and should their eyes light on these pages, I will say to such, in the language of the queen of Sheba, "Behold, the half has not been told you." Wait for the clearer light, and the more perfect disclosures of eternity, and in the meantime, "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

I am, Dear Brother,

Yours affectionately,

JAMES GALLAHER.

THE PERSON OF CHRIST.

IN examining the history of our Lord, and the doctrines of his apostles concerning him, we find him presented to us under two distinct and opposite aspects. He was born in Bethlehem, in the days of king Herod; and yet he existed before Abraham, was in glory with God the Father, before the world was, was in the beginning of all things with God, and could use without impropriety concerning his existence, the absolute expression, "I am," as if he had no origin. He was omniscient, and yet he knew not the day and hour of the final judgment; — omniscient before all worlds, and yet grew in knowledge from an infant's ignorance. He was on earth, and yet in heaven. He claimed equality with God his Father; and yet said: "My Father is greater than I." He was a servant, and yet Lord of all; David's Lord, yet David's Son; of the seed of Abraham as concerning the flesh, yet over all God blessed forever; the proper object of unlimited confidence, yet of a race, of whom a prophet had said, "Cursed is the man that trusteth in man, and maketh flesh his arm."

The question arises, How shall these apparent contradictions be reconciled? The Socinian replies, that the terms of exaltation are metaphorical, and that Jesus Christ, as to his nature, is a true man; but that as to his office, as the chosen Son of God, and Redeemer of the world, he is exalted to a dignity which, in a free use of the figure hyperbole, allows us to ascribe to him divine attributes. The Arian, who can by no means bring his mind to regard the Saviour of the world as simply human, endeavors to reconcile the opposite representations, by abating something on *both* sides, on the score of figurative language. Jesus Christ was, properly speaking, neither man nor God, being exalted by his nature inconceivably above the one; and yet, as having a derived existence, being infinitely inferior to the other: but figuratively, he might, very suitably, be called either. The Sabellian rejects both these explanations. The Godhead of our Lord, he regards as true and proper divinity, — divinity in the highest possible sense. The humanity, likewise, he admits to be a true and proper humanity. But he rejects the supposition of a personal union between them, maintaining only a very intimate connection.

Against all these theories, serious objections may be discovered. They cannot be maintained, without doing violence to the language of the Scriptures, endangering the exclusiveness of the Divine prerogative, and depriving our blessed Lord of some most essential qualifications for the work assigned him. Hence the church has not hesitated to discard them, as alike unsound.

The doctrine generally received, may be exhibited by a few extracts from standard formularies. The words of the Athanasian creed are as follows: "For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the world; and man of the substance of his mother, born in the world; perfect God and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead, and inferior to the Father as touching his manhood. Who although he be God and man, yet is he not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking the manhood into God; one altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ." The second of the thirty-nine articles of the Church of England, is thus expressed: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried," etc. The Westminster Assembly employ this form: "Who being the eternal Son of God, became man, and so was, and continues to be, God and man, in two distinct natures, and one person forever." In reply to the question, "*How* did the Son of God become man?"—they declare it to have been "by taking upon himself a true body and a reasonable soul." The fifteenth article of the Reformed Churches in France, is the following: "We believe that in one and the same person, to wit, the Lord Jesus Christ, his two natures are truly and inseparably conjoined and united; yet nevertheless in such a manner, that each nature doth retain its distinct properties. So that even as in this divine conjunction, the divine nature, retaining its properties,

doth still abide uncreated, infinite, and filling all places, so also the human nature remaineth finite, having its form, measure, and property. And although the Lord Jesus Christ, when he rose from the dead, did give immortality unto his body, yet he never deprived it of the verity of its nature. Therefore we do so consider Christ in his Deity, that we do not spoil him of his humanity."

The doctrine taught in common by these formularies, is briefly this: That in Christ there are two distinct and complete natures, the human and the divine, so united, as without confusion or composition, to be one and the same person. To this doctrine, the church generally has, in all ages, steadily adhered.

Various attempts have been made at modification. Apollinaris denied to the human nature more than a body and a sentient or animal soul, supposing the intellectual nature or reason to be supplied by the Divine Logos; but this opinion was contradicted by the assertion, that the Word of God took upon himself, not only a true body, but a reasonable human soul. Nestorius and his followers insisted much upon the completeness of the two natures, but shrunk from the admission of so close a union between them, that the acts and attributes of both might be ascribed indifferently to one and the same person. They were willing to admit the combination of the two into one *presentation*, but not into one *individual*, one person in the stricter sense. The council of Ephesus condemned this opinion, by deciding, that the union of the two natures into one real person, was so perfect that the same person, though he might receive his designation from either of the natures, performs all the acts, possesses all the attributes, and is subject to all the conditions of both. He who shed his blood for us is truly God; and he who sits upon the throne of the universe, receiving the homage of angels, is as truly man. In opposing the error of Nestorius, Eutyches and his followers fell into the opposite extreme. They maintained that the two natures, originally distinct, became one simple nature after the union, the human nature being absorbed into the divine. The council of Chalcedon endeavored to meet and condemn both these errors in one formulary. They decreed, that "One and the same Son, our Lord Jesus Christ, is to be acknowledged as perfect in his Godhead, and perfect in his humanity, truly God, and truly man; one and the same Christ, Son, Lord, only begotten; in two

natures, unconfounded, unchanged, undivided, inseparable; the distinction of natures not at all done away by the union, but rather the peculiarity of each nature preserved and combining into one personal subsistence." At a later day an attempt was made to unite contending parties, and reconcile the Eutychians to the church, by the admission, that, although the two natures remain perfectly distinct, yet only one will, or one operation of will, need be recognized as belonging to the two. This, however, seeming as it did, to impair the completeness of the human nature, as well as to contradict the Scriptures, wherein the will of Christ is represented as yielding by its own proper act of submission to the will of the Father, obtained only a limited currency, and was formally rejected by the great body of the church.

Of course, we do not ground our faith on the decisions of councils, or the opinions of majorities. We refer to them only as helps, to ascertain and define the prevailing doctrine. Whether it be true or false, is an entirely different question. The essence of the doctrine turns almost entirely upon the meaning of the words *nature* and *person*. The person, it is every where insisted, is one and indivisible; the natures two, unconfounded and unimpaired. What then, is the meaning of these terms?

The word *nature*, as employed in this connection, includes all the distinguishing peculiarities of a kind. Thus, the nature of man is manhood, comprising all the attributes, susceptibilities, faculties, etc., which distinguish man, as such, from every other class of beings; the nature of God is Godhead, or divinity,—all that distinguishes God from every order of created existences.

We pass then to the consideration of the word *person*, as distinguished from nature. Every person, it is at once admitted, has a nature; and every rational or intelligent nature subsists only as the nature of some person.

Opponents of the doctrine before us, have insisted that here is a distinction without a difference. They assert, that there is no conceivable sense, in which the word *person* can be applied to the unity of two natures, distinguished as we profess to distinguish these, without a plain contradiction. "According to this doctrine," says Dr. Channing, "Jesus Christ, instead of being one mind, one conscious, intelligent principle, whom we can understand, consists of two souls, two minds,—the one divine, the other human; the one weak, the other Almighty; the one ignorant,

the other omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds has its own consciousness, its own will, its own perceptions. They have in fact, no common properties. The divine mind feels none of the wants of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought one person was constituted and distinguished by one consciousness. The doctrine that one and the same person should have two consciousnesses, two wills, two souls infinitely different from each other, this we think an enormous tax on human credulity."

The ground of this objection is fundamental. It is not, that such a union between two such natures is a *mystery*, passing human comprehension. That were a shallow argument. It is, that by the supposed distinction of natures, we do in fact deny every acknowledged meaning of the word *person*.

If this be true, the sooner we abandon the customary phraseology, the better will the cause of truth be subserved. To insist upon a word, while we contradict all its meanings, is mere folly. Indeed, to say as many have done, that "personality cannot be applied to God in the *same sense* as to men," and yet retain the term, is of questionable propriety. It may not be applicable in the same manner, or with the same adjuncts. Personality in man carries along with it many things which are incompatible with the divine nature. But if the abstract notion of personality, in its most generic sense, does not belong to both, why insist upon using the same term? Let us say, if you please, There is a certain union; we know not what. Or if we must have a term to designate it, let us adopt one equally indefinite with the idea: let us say, there is one *something*, or one *somewhat*; and allow, that whoever admits any kind of union whatsoever, whether of mutual influence, coöperation, affection, or agreement of opinion, receives the substance of the doctrine. Person is a word in common use. It conveys a definite notion. If we do not mean to insist that the union between the two natures in

Christ is a personal union, according to some received sense of the word, let us not call it so; lest we gain only the advantage of seeming to say something, with the risk that we shall be obliged to unsay it the moment it has been said. Indeed, in that case the irreverent observation of Dr. Priestley, that we might as well say "abracadabra" as *person*, would be too obviously pertinent.

In order that we may meet the objection thus formidably presented, two questions must be considered and answered: first, What is the established theological meaning of the word *person*, as defined by its history, and the usage of language? and secondly, Is the word thus defined compatible with the alleged distinction of natures?

I. We inquire first, What is the true and accepted meaning of the word? Let us go back to its early history, as employed in theological science.

The Greek fathers used two words to express their idea, — *prosopon* and *hypostasis*; both of which were ambiguous. *Prosopon* signified an intelligent or rational individual; considered, however, with special reference to the character, aspect, or peculiarities through which he might be presented to another's cognizance. *Hypostasis* signified an individual of the same class, but with special reference to his actual subsistence in and of himself. On the other hand, *hypostasis* sometimes meant simple essence or substance: and *prosopon* a mere appearance or enacted character, deriving its etymology from the mask worn by actors on the stage. The ambiguity of the two words led to their perversion. *Prosopon* was the watchword of the Sabellians, who maintained that the Godhead was only manifested under three aspects, or enacted three characters; and *hypostasis* was seized upon by the Arians, who insisted on regarding the Son as of a different essence from the Father. To guard against perversion in both instances, the two terms were sometimes joined, so that the two natures in Christ were said, as in the decree at Chalcedon, to be combined in one *hypostatical prosopon*; or "one individually subsisting character," as the expression may perhaps be translated, — the true idea being the coincidence of the two.

Among the Latins, the favorite term was *persona*, corresponding, both in etymology and signification, very nearly to the Greek *prosopon*, but with a leaning towards the peculiar meaning of the other Greek word, *hypostasis*. The latter term, the Latins

were accustomed to translate "substance," and were averse to accepting it in this connection, lest it should convey the idea of a single nature in the person of Christ, and three substances as applied to the Trinity. At length, however, parties came to a mutual understanding;* and the Greeks perceiving that their brethren understood by the term *persona*, all that *they* meant by their two expressions, ceased to contend, and that term became, and continued to be, from that time, the settled form of speech in the Latin language, whence it was transferred, with scarce an alteration in form or meaning, to our own.

Let us see then, what is the meaning of this word as defined by the usage of these two languages? In the Latin, the definition of Böethius, who flourished in the sixth century, is the foundation of most of those which have been subsequently furnished. It is this: "*Persona est substantia individua rationalis naturæ.*" *Substantia*, as here employed, denotes something which has real being in itself, in distinction from an attribute, an accident, or a mode of being. *Individua* was introduced to designate a *single* subject marked by certain incommunicable peculiarities; in distinction from a species, which has its attributes in common. *Rationalis naturæ*, distinguishes the *class* of individual beings, in which alone persons are found; namely, those which have reason,—excluding both inanimate beings and brute animals. The whole expression may be translated thus: "A person is an individual substance having a rational nature." This, substantially, is the definition of the Schoolmen and Reformers. Rees and Chambers both adopt it in their cyclopædias; and so does Willard, the famous old New England divine, in his *Body of Divinity*. Some have inserted the word "incommunicable" to denote that which cannot be transferred or shared,—as that Peter cannot be Paul, nor Paul Peter,—the Father cannot be the Son, nor the Son the Father. Some have added the word "completa,"—complete, and the phrase, "*non sustentata in alia natura*"—not sustained in another nature,—in order to exclude from the definition whatever has its subsistence, not in itself, but in some higher being; as, for example, the animal nature of man, which subsists only in union with the immortal spirit; and the human nature of Christ, which has its entire subsistence in the person of the eternal Word.

* At a Council of Alexandria, held by Athanasius, A. D. 362.

It is not to be supposed, that this, or any other definition which can be framed, is exact and adequate. A simple idea, — and such, as we shall presently see, is that expressed by the word *person*, — is scarcely capable of such a definition. So much as this, however, seems plain; — and if we had space to introduce and compare the various modifications which have been suggested, the conclusion would be only the plainer; — that, by *person*, in the view of these writers, is meant an *individual* of the intelligent or rational class, in distinction from an attribute, a species, a brute animal, or a thing. This, indeed, is somewhat happily expressed in another form by Waterland, who defines a person to be “an intelligent agent, having the distinctive characters of I, thou, he, and not divided into more intelligent agents capable of the same characters.” It is true that the learned Dr. Webster confines the word in all his definitions to the human species, leaving no room for its application, in any proper sense, either to God or to angels. But, with all due deference to so great an authority, we can hardly forget the usage of the entire English church, which has performed so important a part in making the English language what it is.

Let us now interrogate our own experience. What do we all mean when we speak of a person? Is it not precisely that which we have already gathered from the definitions of the learned, — a rational individual, a self; one who acts, suffers, and enjoys; who is himself, and can be no other than himself? If you ask what *constitutes* such a being, it may not be easy to answer. We know what constitutes him rational. It is reason. But what makes him an individual, in the sense supposed, — a being inclosed within the walls of an incommunicable self? Is it the will, the affections, the understanding, the memory? Is it the congeries of all these in one organization? We think not. All these may be included under the concrete term *person*, as the adjuncts of personality, and inseparable from it. But they do not constitute it. The notion of personality is a perfectly simple one. It cannot be analyzed, and therefore cannot easily be defined; yet it is perfectly intelligible. What child has not felt constrained to speculate on the mysterious fact that I is I, and can be no other? Who has not laughed over the nursery tale, at the absurdity of the very supposition that I might not be I, but something else? That which is called *I* by the being him-

self, *thou*, or *you*, by those who address him, and *he* by those who speak of him, — that is a person. That which constitutes him such is personality. Beyond this we cannot go. Personality is the individuating principle, which gives unity and incommunicability to the complex powers, faculties and susceptibilities of our nature, constituting them one self.

Apply this definition to the case of the Trinity and the Incarnation. The church has always maintained, that the undivided substance of the Godhead subsists in three persons ; — that is to say, three, to whom the personal pronouns, *I*, *thou*, *he*, may be applied ; and that not figuratively, as a personification, but in strict propriety of speech. So in reference to the Lord Jesus Christ : in asserting two distinct natures in one person, she asserts complete divinity and complete humanity to subsist together, unconfounded and unmixed, in one who may, with strict propriety, speak of himself as one and the same *I*, and be addressed or spoken of as one and the same *thou* or *he*. The human body and soul, with all the properties of both, are one man. So the divine and human natures of Christ, with all their distinct properties, are one Christ.

II. The question now arises, Is this notion of a person compatible with the alleged distinction of two complete natures in Christ ? In other words, 'Is it possible that two such natures should subsist in one such individual ?

In all persons, the subject *I*, or self, is unquestionably an indivisible unit. But this unity is not destroyed by a complexity of powers, faculties, and operations. Every person has such complexity. Peter and Paul are persons, conscious and rational individuals, having each his own incommunicable identity, indivisible except by the destruction of their personality. Yet, in Peter and Paul are distinguished various properties, some peculiar to themselves, some common to themselves and others. Every human person has both a body and a soul, — two natures, a physical and a mental. Furthermore, the oneness is not destroyed by differences occurring in the condition of the same faculties or powers, at different periods of time. Peter in his old age, is one and the same person with Peter in his youth ; yet every faculty which he possesses, every part of his nature, his intellect, his memory, his affections, his will, no less than his bodily organization, have undergone a series of changes. The child Peter, and Peter the

aged, are not united by the absolute sameness of a single attribute or power ; yet we recognize in both, the same person. The Peter of to-day claims indemnity for the pains inflicted on the Peter of yesterday, though he feels none of them, and may perhaps have lost all recollection of the sensations. Peter here, is the same person with Peter in the world of spirits. Yet how different! — the nature of a sinful man, and that of one equal to the angels, belonging at different points of time, to the same self!

But if complexity of faculties and attributes does not, of itself, necessarily destroy oneness of person, who shall determine *what* complexity, and how much, is incompatible with it? And, if a wide difference of nature, such as exists between a saint in glory and a child of earth still dwelling in the flesh, may belong to the same person at different periods of time, without impairing his oneness, who shall determine that a similar difference of nature, or even a greater, may not exist at the same time, and still the unity be unbroken?

For example: Suppose we conceive of a man endowed with two distinct powers or faculties of perception, one acting through the senses in their ordinary channels, and the other without them, as is assumed in the case of mesmerism. Suppose two faculties of memory, are working by "suggestion," "association of ideas," or whatever it may be called, and the other without it; two intellectual faculties, one obtaining knowledge by a train of inferences, and the other looking at truth directly, as we see colors by the eye; two sets of affections, one following the laws of human affections, and the other some different law; for example, that of angelic natures, whatever it may be; two wills, one moved only on the presentation of some outward motive, and the other making or furnishing its own motive, and acting independently of the exterior world. Would such complexity necessarily make two persons? Would even a greater? How can it be proved to be a plain contradiction, — not a mystery, which God alone can solve, — that a complexity with infinite differences should be supposed to coalesce in one and the same self? To come directly to the case before us. Wherein consists the contradictoriness of the supposition, that in one and the same divine self, should be conjoined a divine and a human intellect, — the one knowing all things according to its own laws; and the other, according to the laws of limited natures, obtaining knowledge gradually, and

securing it only in an imperfect degree? Or, again; a divine and a human will, the one commanding, and the other yielding to authority; the one moved and the other unmoved; the one finite, and the other infinite? If *person* means what we have just explained, we are at a loss to see wherein the contradiction lies.

But the chief stress seems to be laid upon the supposition of two consciousnesses. Dr. Channing says: "We have always thought that one person was *constituted* and distinguished by one consciousness." Again he says: "According to the common doctrine, each of these two minds has its own consciousness."

We join issue with the objector, on both these propositions. In common with a large class of the best metaphysicians, we have not supposed, that one person is constituted by one consciousness, but rather the reverse. In what consists unity of consciousness? Its operations are manifold, and united among themselves by no assignable link. Memory indeed unites the consciousness of to-day with the consciousness of yesterday; but then memory is imperfect. What link of consciousness unites us to our long forgotten experiences? Yet are they not, as truly as any others, our own past experiences? Does nothing belong to me as a person, but what I am conscious of at the present moment? Perilous consequences result from the broad assertion of the objector, that "one person is constituted by one consciousness." So assumed a class of skeptics in the days of Bishop Butler. "Consciousness," they said, "constitutes personality." Hence they inferred, that the man of to-day could not be the same person with the man of yesterday; "for consciousness," they said, "being successive, cannot be the same in any two moments, nor consequently the personality established by it." Hence they proceeded to overthrow the whole doctrine of human accountability. Not so, however, thought the Bishop himself. He refuted the conclusion, by denying the premises. Consciousness he maintained, is that by which we ascertain our personality, and its identity at different periods of time; but not that in which it consists. To say this, would be to say, "that a person has not existed a single moment, nor done one action but what he can remember; indeed none but what he (at this moment) reflects upon." What is consciousness? A faculty? Then it is plain from what has been said heretofore, that the possession and exercise of two such faculties would be no contradiction to oneness of person. But what

is it? "The perception of what passes in a man's own mind," says Locke. "An operation of the understanding of its own kind," says Reid. "The way or method in which we obtain the knowledge of those objects which belong to the mind itself," says Professor Upham. "The light of all our seeing," says Cousin. According to all these definitions of consciousness, in what consists its oneness or plurality? Where is its individuating principle? According to our conceptions, oneness of consciousness is to be found only in oneness of person. It is the consciousness of one and the same self, and so affirms itself to be in all its operations. Otherwise we might, with perfect propriety, speak not only of two consciousnesses, as distinguishing the Saviour's divine and human natures, but of as many consciousnesses in every human being, as there are in the mind objects or experiences of which to be conscious.

But however that may be, we deny in the second place, that "according to the common doctrine," (if by common doctrine be meant the doctrine of the church generally,) the two natures in Christ have each its own consciousness. The doctrine of two consciousnesses has not been maintained, so far as we know, in any of the creeds, Catholic or Protestant. The ancient councils, which distinguish so sharply between nature and nature, say nothing about it. If any have maintained it, it must have been only as a mode of harmonizing their own metaphysical notions of consciousness, (and of these, as we have seen, there is a great variety,) with the statements of Scripture respecting Christ's acts and experiences. We admit the fact, for example; that Christ is said to know some things, while, in another sense, he did not know them; and to suffer some things, while, in another sense, he did not suffer them; having perfect knowledge and blessedness in his divine nature, and partial and progressive knowledge, and liability to extreme suffering, in his human nature. If any assert that these facts imply two consciousnesses, it is an inference drawn from their particular views of what consciousness is. It may be true under one definition, and false under another. The received doctrine makes itself responsible for no man's metaphysical opinions. It neither affirms nor denies. The position which it assumes is simply this, that there are two distinct and perfect *natures*. All that distinguishes man from God, and all that distinguishes God from man, is in the one person of Christ unfounded and unchanged. Whether difference of consciousness

is implied in this, the doctrine does not affirm. That distinct personality is not implied, it explicitly maintains.

We conclude then, that the charge of contradiction and absurdity, in the received doctrine of the incarnation, is a charge *not proved*. Mystery, we readily allow, belongs to every feature of God's infinite being; and not the least, to the subject of two distinct natures in one Divine Person.

In defining the word person, as may be seen, we have made no distinction between its meaning as applied to the Trinity and to the case of the incarnate Saviour. The reason is obvious. According to the doctrine before us, the person of the latter, is no other than the second Person of the Trinity himself. "Christ the Son of God *became* man," says the Westminster catechism, not by taking a human person and joining him to himself, so making of two persons one compound person, but, "by taking to *himself*," that is to his own person, a proper manhood,—a human nature, with all the parts and attributes thereof,— "a true body and a reasonable soul." Christ's human nature is a perfect manhood, but not a perfect man, apart from its connection with the Divine Word. It never had a separate subsistence; never existed but in the Divine Person by whom it was assumed. This one Person remains the same before and after incarnation. He was, and still is, "God over all blessed forever." But he *became* man, not joined himself to a man; "and so was, and continues to be, God and man, in two distinct natures, and one person forever."

It only remains that we inquire, whether oneness of person, as we have now explained it, is asserted in the Scriptures concerning the Lord Jesus Christ. We shall assume here, as a point established by abundant evidence, his perfect divinity, and perfect manhood; and shall pass to consider whether that oneness of person, which we have shewn to be intended by our formularies, and to be consistent with the supposition of two such perfect natures, is ascribed to him by himself and his apostles. It is admitted that the terms, "person," and "personality," are not used in connection with this subject by the sacred writers. It is the *thing* only which we are to look for in their representations.

We have already defined the notion of one person to be that of one rational individual, one self, one I, thou, he, in the proper use of those terms; to whom, as to a common subject, the actions, passions, and attributes of a rational being are to be

referred. Now, it requires but a single glance at the sacred history to perceive, that in all the diversity, indeed apparent opposition of attributes, which are ascribed to Christ, he is every where spoken of as one and the same individual. With his human lips, he declares to his associates, "Before Abraham was I am," — I, who speak to you, I, whom you see with your bodily eyes, I AM without beginning of existence. "I came down from heaven." "I am one with my Father." "He that hath seen me, hath seen the Father." An apostle speaking of him as God, declares that he purchased the church with his own blood. But what then; has God blood to shed? Yes, God incarnate has; for it was to this end, among others, that he took upon himself a true body. The very same individual, who, in respect to his Deity, is, and ever must be perfectly blessed, could, and did suffer excruciating agonies, and shed his blood for man, in virtue of the attributes of his humanity. Such certainly is the obvious representation. He who was in the beginning with God, and was God, whom all the angels of God worshipped, who knew all things, and could do all things, that same He, was born of a virgin, made under the law, grew in knowledge from the ignorance of childhood, to the comparatively perfect intelligence of a full grown man, was despised of men, suffered under Pontius Pilate, and to atone for our sins was crucified, and died. The sacred writers make no distinction between the God and the man. It is ever one and the same being, to whom they ascribe all the attributes of both. They pass from one nature to another without the least intimation that there is more than one personal subject to be addressed, or spoken of. In the Trinity, we find the Father addressing the Son, and the Son the Father, and both of them speaking of the Spirit. But in the person of Christ there is but one I, one thou, one he, according as he speaks of himself, or is addressed, or spoken of. We never find the two natures acting towards each other in a personal manner, conversing together, speaking of each other, sending or being sent by each other, or receiving and conferring favors between themselves. Every where, both in his own representations and those of his apostles, he is one and the same self.

It is, then, in no unusual, improper, or unintelligible sense, that we speak of the incarnate Saviour as one person. When we apply that term to express what the Scriptures teach concerning him, we apply it just as grammar applies it, just as the usage of the

best writers applies it, just as the language of common life applies it. There is no evading this conclusion but by resorting to the supposition of figurative language, and making the words used to express personality, nothing more than rhetorical personification. This, none who receive the gospel scheme of redemption, can ever do; for the doctrine of a strict and proper unity of person lies at the basis of that scheme; and to deny or materially qualify it, is to vitiate every other doctrine in the system.

We know well, that there is mystery, deep mystery, involved in this subject; and well may we exclaim as we contemplate it; "O, the depth of the riches!" How the union could be formed, God only knows. Precisely what consequences are involved in it, we can judge but partially. Enough for us, that we are apprised of the fact, and are permitted to lay it as the corner stone of our faith. There let it lie, unbroken and unmoved.

Too much, has this precious doctrine fallen into neglect in modern times. And the sad effects are manifest, in the advantage which has been gained in argument by the advocates of error; and the loose and inadequate views, not to say gross departures from right doctrine, which have vitiated the whole circle of theology in some who would be thought sound in the faith. Most gladly would we restore the doctrine to its original completeness, and the position which it ought ever to maintain, as the centre and the fountain of light to the whole Christian scheme.

Nothing short of a true personal union between two complete natures gives us the Saviour whom we need. To explain the name Christ, as only a general term, covering two distinct persons joined in one manifestation, is to give us, in effect, two Saviours, neither of whom is adequate to our necessities. Then, the sacrifice of the cross might well be resolved into a mere scenic representation, for its inadequateness to take away sin, on the ground of a proper substitution, would be too manifest. We should have only a human sacrifice, administered by a divine Deliverer. A man died for us: but not the Lord of Life.

Tell me not, says the humble Christian, that the being who was sacrificed for me, was most excellent and exalted,—that he held intimate communion with God, or was more closely united to God, in some mysterious way, than ever man or angel beside. I want a Saviour, who himself is God; not apparently, not to my limited faculties, but truly and properly. Delightful is the

thought, that, in the Redeemer of our race, I can find a brother man, a true member of the same human family with myself. But is this all? O no! I seek for a more lofty brotherhood. I seek to be, and, if this doctrine be true, and I am a true disciple, I *am* a brother of the Lord of glory, the second Person of the equal and undivided Trinity. He died for me. His own self bore my sins.

When we speak of divinity and humanity, we speak of the two natures. And here, as we have said before, each retains, unchanged, and untransferable, its own properties. To say that the Deity suffered and died, or that humanity is a proper object of adoration, would be false. Deity is incapable of suffering; manhood never can be an object of worship. But to say that the Lord of glory suffered for our sakes, or that Jesus of Nazareth is the eternal Son of God, is but to ascribe the attributes of either nature to the one unchanged and undivided Person, from whichever nature the name applied to him may be derived. And this is right. God died upon the cross. Man holds the sceptre of the universe, and will judge the world. So have we a Saviour, who can be touched with the feeling of our infirmities; and yet is able, of his own proper divinity, to save unto the uttermost them that come unto God by him.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

EXPLORATION OF THE DEAD SEA. — One of the most singular undertakings of these singular times of ours is the exploration of that living stream, the Jordan, and of the fatal sea in which it dies, which has been recently made by Lieutenant Lynch, under the auspices of our government. Though very much out of the common course of our national politics, it is by no means one of the worst undertakings of the navy department. In executing his commission, Lieutenant Lynch manifested astonishing intelligence, courage, hardihood, and perseverance. In describing it, he lays himself open to the criticisms of all literary Bedouins, "whose hand is against every man" that dares to lift a pen. His prolixity and sentimentalism would, indeed, be lawful plunder for greedy reviewers; but his book disarms criticism, as being a sacred charity. It is understood that he has generously bestowed all the avails of his publication upon the orphan children of Lieutenant Dale, whose life fell a sacrifice to his toils in

coöperating with Lieutenant Lynch, and who was soon followed to "the place of departed spirits" by his broken-hearted wife.

This volume settles some very important points, which have long been in dispute. It is ascertained that the sacred river, of which so much is said in the ancient history and the modern poetry of our religion, descends above a thousand feet, and winds over two hundred miles, in traversing the twenty leagues which separate the Dead Sea from the lake of Tiberias. It is ascertained also, that the surface of the Dead Sea is twelve hundred feet below the level of the Mediterranean; and that its greatest depth is equal to twelve hundred more. The whole shape, and all the remarkable peculiarities, of the Dead Sea are now known by scientific survey. Many most interesting particulars in regard to it are either placed beyond a doubt, or are brought to light for the first time; and all the geological features of the region go to confirm the accuracy of the Mosaic narrative of the destruction of the guilty cities of the plain.

VISIT TO MONASTERIES IN THE LEVANT. — The Honorable Robert Curzon, a wealthy commoner of England, and what is much more, a man of wit, and taste, and learning, has availed himself of some peculiar facilities for visiting these venerable retreats, many of which have been in existence above a thousand years. Most of them are almost inaccessible to the common traveller, and great is our obligation to Mr. Curzon for his "exploring expeditions," conducted with much expense and personal peril, among the convents of Egypt, Syria, Albania, and Mount Athos. Adventures, most strange, romantic, or amusing, befel him at every turn; and nothing could have carried him through, but his bibliomania, which is of the most rabid kind. His main object was the collection of ancient manuscripts of the Scriptures and the classics; and his zeal was not surpassed by that of the legendary Knights of the Round Table in their search for the Sangreal. We cordially recommend the purchase of this book to every one who desires to possess almost the only information to be had on a very interesting subject, presented in a form vastly readable and entertaining, as well as reliable. Monachism is full of queer things. Only think of that full grown monk of Xeropotamo, who "had never seen a woman, nor had he any idea what sort of things women were, or what they looked like;" and who, in the simplicity of his soul, asked of Mr. Curzon whether they resembled the stiff-starched pictures of the Panagia, the Holy Virgin, which hang in every church!

NINEVEH AND ITS REMAINS. — This work, in two large and well illustrated volumes, is worthy of a place in any collection of books, whether large or small. In this age of wonders, it is not the least of marvels that monuments of the oldest monarchy on earth, with sculptures and inscriptions probably coeval with Moses and Abraham, should be found in a high state of preservation, and once more, after a burial of thousands of years, be laid open to the eye of modern science. Thus the human race is recovering, one by one, the lost chapters of its earlier history. Divine Providence, the careful keeper

of these forgotten records, is bringing them in due order from their profound obscurity. The decyphering of the hieroglyphics of Egypt, in which much has been done, and far more remains to be effected, prepared the way for understanding many of those Ninevite remains which, by the admirable skill and enterprize of Mr. Layard, have been exhumed from those prodigious mounds which, for silent and solitary ages have reposed on the banks of the Tigris. There is something awe-inspiring, in thus intruding into the long buried secrets of an elder world. These sculptured records, however, reluctantly render up their secrets; for the language which is graven in the wedge-shaped letters is too imperfectly understood as yet, to afford a revelation of what is written. But this impediment will give way before the enthusiastic studies of the scholars who are devoting their strength to its removal. That language, so long dead, will be revived so far as to tell all that these numberless inscriptions know of those who carved them. Meanwhile the work of excavation goes steadily on, and is daily regaining new treasures from those oblivious ruins. Expectation will be kept constantly awake, till, at no distant day, the original histories of our race will be reconstructed from its own monumental archives; and the glorious providence of God will be as distinctly read in the affairs of all nations, as it is now in those of Israel. It is gratifying to be able to say, what indeed we confidently anticipated, that so far as the historical discoveries which Mr. Layard describes, have any bearing upon the allusions in the Old Testament to Assyrian history, they add full confirmation to the Scriptures.

ECCLESIOLOGY. — This is an era of new sciences and new names; and the science which treats of meeting-house fashions and fixings has attained to the dignity of a high place among the “ologies.” The votaries of this sublime branch of knowledge have, in New York, an Ecclesiological Society, formed for its cultivation, — and have also an organ, “The New York Ecclesiologist,” for garnering its fruits. With great earnestness and unction, and prodigious learning and simplicity, they discuss such edifying and important themes as the arrangement of chancels, the orientation of churches, the manufacture of altar-linen, and all that relates to the man-millinery of “holy mother.” Every rag of her scarlet vestments is discussed and arranged by these enlightened gentry with sedulous care. Learned in all the wisdom of the dark ages, they are tenderly scrupulous as to every nicety in the garniture of an altar, and the vesture of a priest. It is a pity that so much labor and solicitude should be lost. It is certain, from the “Visit to the Monasteries in the Levant,” elsewhere noticed in these pages, that “the earliest Christian churches were *not* cruciform, and seldom had transepts, nor were they built with any reference to the points of the compass.” The author of this book, himself a zealous antiquary and an Episcopalian, roundly asserts, that “the numerous well-meaning authors, who have written on the restoration of our older churches, appear to him to be completely in the dark. Gothic is *not* Christian architecture, — it is Roman Catholic architecture: the vestures of English ecclesiastics are *not* restorations of early simplicity, — they are modern inventions taken from German

collegiate dresses which have nothing to do with religion." Among the innumerable oriental churches inspected by him, were some whose construction dates from the days of Justinian, and other previous emperors. He says: "It is this systematic respect for every thing which is old and venerable, which renders the interior of the ancient Eastern churches so peculiarly interesting. They are the unchanged monuments of primæval days. The Christians who suffered under the persecution of Dioclesian may have knelt before the very altar which we now see, and which was then exactly the same as we now behold it, without any additions or subtractions either in its form or use. To us Protestants, one of the most interesting circumstances connected with these Eastern churches is, that the altar is not called the *altar*, but the *holy table*, as with us; and that the Communion is given before it in both kinds." And so, with thanks to the Hon. Robert Curzon for his contributions to the rising science of "ecclesiology," we drop the important theme!

THE APOSTLES' CREED.—Dr. Nevin, who appears to be chief cyclops, and forger of thunderbolts for what is called the "Mercersburg Theology," has turned his one eye, with vulcanian glare, towards us; and launched his lightnings at our heads, for a supposed want of respect for that venerable symbol, the so-called Apostles' Creed. In rebuking the flippancy of a sciolist, who had spoken as if it were an undoubted fact that this ancient form was drawn up by the Apostles, we had said that it "was no more an apostolical invention than was Christmas pie." In the sense in which we used the words, Dr. Nevin, like any man of ordinary learning, fully accords with us. And we hold, as firmly as he does, that the creed is truly apostolical in regard to "the divine substance of its contents," and as "representing from the beginning, the one unvarying faith of the universal Christian world." There are other creeds which, in the same sense, are no less apostolical.

But Dr. Nevin takes occasion from this expression to charge us, and the Puritans generally, with a profane and superficial contempt for that "churchly," or traditional piety, which springs from other sources than the Bible. The reviving of this type of religion seems to be the distinct object of the "Mercersburg Theology," which is either Anglican piety Germanized, or German piety Anglicized. Which it is, may be very hard to decide;—too hard to pay the cost of obtaining a decision. On contrasting the practical workings of Puritanism in New England and elsewhere, with the results which have followed from the prevailing religious philosophy in Germany and in the churches of German origin in this country, we are very well content with our side of the bargain. In the German character we see much to admire, and something to imitate; but what has it done for the extensive and permanent revival of sound doctrine, pure morality, active beneficence, and civil and religious freedom, in comparison with what has been done by Puritanism, with far inferior numbers and resources?

Our brethren of the New Englander seem to think, that "it is only necessary to organize a strong party against the Mercersburg views,

and to denounce them as radically unsound and quite inconsistent with a profession of orthodoxy; and they will probably make a great impression." But with all deference, we must think that the mistiness of those views, and the cloudiness in which they are phrased, are so great, that no degree of opposition, even to mobbing and stoning their spectral supporters, will give them body enough to make any very *palpable* impression on the genuine American mind.

FRENCH POLITICS. — The French must be dear lovers of republicanism, as it is plain that they are so eager to monopolize the article, as not to allow it to be enjoyed by the poor nations around them, who, excited by the example of France, have been grasping after a share of the precious commodity. While some of these aspiring young republics are suppressed by Austria and Russia, others are crushed by France herself. The recent transactions at Rome would seem to have sunk the glory of the French nation to depths of infamy, from which it can never be recovered. Many of the bitterest foes of popular rights in Great Britain, at the close of the last century, were made such by the excesses of the modern Gauls in their first revolution. At first, Coleridge and Southey, and many other young literary enthusiasts were all on fire, with dreams of Pantisocracy, and other socialist notions. But the "reign of terror" cured them of their liberalism, and drove them back to the opposite extreme.

Coleridge, who never did any thing by halves, except his books and poems, cherished through the rest of his days a rabid detestation of every thing Gallican. He once astonished a literary audience in London, by lifting up his hands, in the midst of his lecture, and devoutly returning thanks to his Maker, for having never been left to learn "one syllable of that detestable jargon, the French tongue!" He tells of his admiring the statue of Moses, by Michael Angelo, at Rome, in the company of a Prussian. Their encomiums of this splendid work of art were interrupted by the clash of sabre-sheaths on the marble floor, announcing the approach of a brace of French cavalry officers; belonging to the garrison then in possession of Rome. The Prussian forewarned Coleridge, that as soon as these wretches should notice the pencils of rays on the forehead of the Hebrew prophet, they would proclaim him a "cornuto;" — which accordingly came to pass. As the profane and heartless jesters retired, the Prussian exclaimed, with suppressed rage: "A Frenchman is an animal, which by no possibility can be raised to the slightest sense of honor or religion!" And Coleridge added his heartiest Amen. At another time, he broke out in the assertion: "Your Frenchmen, Sir, are like grains of gunpowder; take them singly, and they are smutty and contemptible, — but mass them together, and they are terrible indeed!"

But while that mercurial people have given too much occasion for such reproaches, it would be going altogether too far to despair of a nation which gave birth to JOHN CALVIN. And many a noble, and many a hallowed, name beside may be arrayed, to retrieve her name from utter reprobation. And even in regard to these latest depravities at Rome, it ought to be known that there are thousands and thou-

sands of worthy Frenchmen who feel with the keenest anguish the crimes and disgraces of their country.

CONGREGATIONAL FRIENDS.—While we rejoice in the growing popularity of Congregationalism, we must be patient under the annoyance of seeing its designation stolen, to label off any new compound of folly and fanaticism which craves the benefit of a good name. The new sect is a fungus sprung from that compost of Quakerism, Unitarianism, and Infidelity, called Hicksite Friends. It consists of Come-outers from the Come-outers; and it proposes to make a radical reform in radicalism itself. It has published an "Address to Reformers," duly signed by its scribes, masculine and feminine. From this address, we quote the following passage, containing the only Scripture cited as authority for its sentiments: "The friends of Humanity, of every class, should sedulously cultivate the spirit of harmony and mutual coöperation so beautifully described by one of the prophets of Israel: 'They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil, saying, It is ready for the soldering; AND HE FASTENED IT WITH NAILS THAT IT SHOULD NOT BE MOVED.' Isaiah xli. 6, 7."

This is a very unfortunate quotation, for the purpose of those who make it. For when "the prophet of Israel" was writing these words, he was "beautifully describing" the "spirit of harmony and mutual coöperation" of a gang of idolatrous craftsmen making and setting up a false god. In this, and in the preceding chapters, the prophet exposes, in strains of eloquent scorn and irony, the desperate stupidity of idol-worship, in contrast with the service of the true God. The "Congregational Friends," would do better to stick to "inward light." By thus dabbling with Scripture, they have unwittingly confessed that they have only been fabricating and fastening up a new idol! All their "nails" will not prevent it from falling, like Dagon before the ark of the Lord. Quakers are apt to be unlucky in proof-texts. One of them, mentioned by D'Israeli, to prove the text,— "Man shall not live by bread alone,"—persisted in refusing his meals. Thus the literal text proved for him a dead letter, and this practical commentator died of a metaphor. Thus, too, one queer branch of this singular sect is said to justify their dancing in religious worship, by the prophetic injunction: "Turn ye, turn ye!" But any text will serve for those whose heads are already turned.

THE PILGRIMAGE OF ADAM AND DAVID.—This is not a book of which it may be said, "that it has no faults, nor any thing else." Besides other strong objections, as bordering very closely, though called an "allegory," on the regions of romance, it lies open to severe criticism on account of its strange and decidedly infernal machinery. Lucifer, alarmed at the progress of modern missions, is supposed to have undertaken a journey to distant worlds on affairs of state. In one of these, he finds Adam preaching to the sinless inhabitants the story of man's apostacy and redemption. In another, he finds David and Jonathan, united in immortal friendship; and engaged like Adam

in showing forth the wondrous ways of God. Lucifer, at length, returns ; and, in a conclave of fallen angels,—unaware of the presence of Mr. Gallaher, who “happens in,”—he tells his fellow-demons what he has heard and seen, with the design of preparing them for new conflicts with the church. To find such an amount of sacred truth and fervid piety reported only through the lips of Miltonic demons, will grate rather harshly against the grain, with the devout reader, who must feel some reluctance at coming under so much obligation to those “gentlemen in black.” And it may be doubted whether even “the children of the devil” will be much conciliated by a book, whose plan represents their father as completely befooled by his own craftiness, and turned into a drudging tool for thwarting his own devices. We are reminded of the Popish bishop in France, who was invited by some infidel rail-road directors, from politic motives, to baptize their locomotives ; but finding one of the engines blazoned with the name of “Lucifer,” the bishop refused to proceed with the ceremony. Perhaps he was thinking of the old adage, that “the devil hates holy water.” Why the prince of darkness should feel any such animosity, is not easy to see ; for holy water is one of his neatest inventions for deluding men with the belief, that sins have been washed away, though cleaving to the soul as close as ever.

But apart from such critical objections to the book, which is now stereotyped in a new and elegant edition, we must speak with the highest admiration of its deep and clear views of religious truth, its brilliant eloquence, its life-like vivacity of description, and its thorough originality of matter and manner. It is rare indeed, that we fall in with a volume so excessively readable. “Children will cry for it ;” and the aged, in perusing its imaginative and inspiring pages, will “renew their youth as the eagles.” All persons are hereby warned not to take it up till they have leisure to go through with it at one sitting ; for otherwise, if they once begin, they will be prodigiously tempted to yield to its attractions, and let business go.

ORDINATIONS.

- Aug. 8. Mr. Allen Clarke, Windham, Con., as an Evangelist to Illinois.
 “ 9. Mr. Wheelock Craig, New Castle, Me.

INSTALLATIONS.

- July 11. Rev. S. S. Tappan, Conway, N. H.
 “ “ Rev. W. J. Newman, First Church, York, Me.
 “ 18. Rev. Wales Lewis, East Parish, Haverhill, Mass.

DEATHS OF MINISTERS.

- June 22. Rev. Oliver Cobb, D. D., Rochester, Mass., æ. 80.
 July 13. Rev. J. K. Lord, Cincinnati, O., æ. 30.
 “ 16. Rev. Daniel Dorr, D. D., Thompson, Conn., æ. 77.

SPECIAL NOTICE.

THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the CHRISTIAN OBSERVATORY, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the OBSERVATORY, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

Boston, Dec. 4, 1848.

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CHRISTIAN OBSERVATORY.

THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work: Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

The Publishers solicit the aid of Pastors of Churches, as indispensable to the success of the work. From a desire to favor them as a class, it is furnished to ministers on terms far below what could be afforded, but for the hope of their active support. If each of the five hundred ministers to whom it is sent were to interest himself so far as to obtain for us at least one subscriber, we should feel it as a reciprocating favor, and regard it as the most useful and gratifying of the agencies employed in our behalf.

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All new subscribers, paying in advance, may have the first and second volumes, neatly bound in cloth, for one dollar a volume. As we shall hereafter print no more copies than are wanted for actual circulation, we shall not, in future, be able to furnish any back volumes except the first and second as above mentioned.